Value 10 Cents. J. Phillips

Healths Grand Preſervative:

OR THE

Womens beſt Doctor.

A TREATISE,

Shewing the Nature and Operation of *Brandy*, *Rumm*, *Rack*, and other diſtilled Spirits, and the ill conſequences of Mens, but eſpecially of *Womens* drinking ſuch pernicious *Liquors* and ſmoaking *Tobacco*.

As likewiſe, Isaiah Thomas

Of the immoderate Eating of Fleſh, without a due obſervation of Time, or Nature of the Creature, which hath proved very deſtructive to the Health of many.

Together,

With a Rational Diſcourſe of the Excellency of *Herbs*, highly approved of by our Anceſtors in former times. And the Reaſons why Men now ſo much deſire *Fleſh* more than other Food.

A Work highly fit to be peruſed and obſerved by all that Love their *Health*, and particularly neceſſary to the *Female Sex*, on whoſe good or ill Conſtitution the Health and Strength, or Sickneſs and weakneſs of all Poſterity does in a more eſpecial manner depend.

By *THO. TRYON.*

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Healths Grand Preſervative:

OR THE

Womens beſt Doctor, &c.

CHAP. I.

Of the Nature and Operation of Brandy, Rumm, *and* Rack, *which of late years are become as common Drinks amongſt many as* Beer *and* Ale, *not only in* England, *but alſo in all the* Weſt-Indies *where the* Engliſh *inhabit, and of the evil conſequences that do attend the* Drinkers *thereof.*

BRandy, *Rumm*, *Rack*, and other diſtilled Spirits, are all very pernicious and hurtful to the Health of the Body, if not ſparingly taken on extraordinary occaſions in a *Phyſical* way; for the Intention of all ſuch Chymical preparations, when firſt Invented, was for *Medicinal* uſes, and not to be uſed as *Common drink*, as of late years indiſcreetly they are, to the deſtruction of many Thouſands, the frequent uſe of them contracting ſuch grievous and ſtubborn Diſeaſes, as for the moſt part are incurable.

1. All ſuch Spirits as are drawn by common *Diſtillation*, through thoſe cruel Sulphurous Fires, where the Air hath not its free egreſs and regreſs, their *Volatile* Spirit and *Balſamick Body*, is as it were totally deſtroy'd: As for Example, take the beſt *Sack*, (which is the Richeſt and moſt Cordial of all Wines, and hath the greateſt Body) put it into a Limbeck, or any other Furnace of the like nature, and draw it off, and you ſhall have nothing but a ſtrong

harſh fiery Spirit or *Brandy*. The ſame you ſhall have if you diſtil *Sugar*, only it yields a ſtronger Spirit, for the more Balſamick the Body of any thing is, the ſtronger and fiercer is its Spirit, when that Balſamick body and the pure *Volatile* Spirits are deſtroyed or ſeperated from it. Now here you will ſee, that the *Volatile* Spirit and ſweet Cordial qualities or Body, both in the *Sack* and alſo in the *Sugar*, are deſtroyed, and there doth remain, as is ſaid before, only a fierce harſh *Brimſtony Spirit*, void of all the wholeſome qualities Sack and Sugar did contain; for the *Volatile* Spirit or *Tincture* is the *Eſſential Life* of every thing, and its the maintainer of its *Colour*, *Smell*, and *Taſt*. Now theſe pure Spirits will not endure any *violent Heat* or harſh Fire, but through the fiery heat, and want of the free Egreſs and Regreſs of the Air, they preſently become *Suffocated*, and then the ſweet Balſamick body is turned ſour; for this ſweet Balſamick body is the pleaſant Habitation of the Volatile Spirit, and this pure Spirit is the true *Life* of that Balſamick body; they are inſeperable Companions, the one cannot ſubſiſt without the other; deſtroy either, and both Dye.

Therefore all ſuch Spirits ſo drawn, do looſe their Balſamick body with all their Cordial Vertues and Tinctures, put what *Herbs* or *Liquors* you will into ſuch *Furnaces*, they are preſently Plundered of their Natural *Colour*, and run off white, whereby it appears, that this *Common way of Diſtillation* deſtroys the pure Natural Vertues and Tincture, for from the Tincture proceeds all the Variety of Colours, both in *Vegetables*, *Minerals*, and *Annimals*, ſo that ſuch Spirits do only contain a harſh fierce Fiery Nature, and for that reaſon, if they be frequently Drunk, do *Prey* upon the Natural Heat, and by degrees weaken it, deſtroying the very Life of Nature, by way of Simile; for every *Like works upon its likeneſs*, whence it comes to paſs, that in thoſe who addict themſelves to the Drinking of theſe high Fiery or Brimſtony Spirits, their Natural heat grows cold and Feeble, and their *Appetites* are weakened, they deſtroying the Power of the *Digeſtive* Faculty of the Stomach, ſo that many ſuch People after Eating are forced to Drink a *Dram* to help concoction; all other Drinks proving too cold for them, which conſtrains them to continue *Sooping* of ſuch Liquor; a ſad *Remedy*, when we go about to help a miſchief by encreaſing the application of the ſame ill means which firſt occaſioned it; for theſe wrathful Spirits have awakened the *Central Heat*, which is the Root of Nature, that ought not to have been awakened or kindled, for if the *Central*

Heat

Heat be ſtired up by any unnatural Meats or Drinks, or other violence done to Nature, then preſently follows the Conſumption of the *Radical Moiſture*, and the pure Spirits and Lively Tinctures become Suffocated, wherein conſiſts the Eſſential Life of Nature. And as in the before mentioned Example, the pure Spirit and Balſamick body in *Sack* will not indure thoſe cruel harſh Sulphurous Fires, where the Air hath not its free Influence, but preſently becomes Suffocated or deſtroyed, and the moſt *pleaſant Sweetneſs* thereof turned into a *Stink*, ſo neither will the Radical Spirits and pure Oyl in the Body, endure thoſe Sulphurous Flames, and Fierce Spirits, without ſuſtaining the like prejudice; for that pure Vertue or Eſſential Principal, which the Lord in the Creation endued every thing with, (which is the true Life thereof,) will not endure any violent motion or harſh Fire to touch them; eſpecially if the circulation of the Air be wanting, as it is in all ſuch Diſtillations, for theſe Spirits are ſo pure and ſubtle, that when any Injury is offered to them, they either evaporate or become ſuffocated; for this Eſſential Powder or pure Life, is the moderator or Friendly Quality in all Minerals, Vegetables and Animals, which doth mix and Qualify the harſh Fiery *dark Principal*, and does allay and moderate the cruel harſh Nature of the *Dark-Fire*, as does plainly appear in all the forementioned Liquors, and alſo in *Charcoal*, for before the *Sack* or any *Balſamick Liquor*, was put into the Still and drawn off, thoſe very ſame Fiery harſh ſulphurous Spirits were eſſentially in the Wine, or whatever elſe it be, for it is the Root of Nature, and the Original to every Life, but being mixed or incorporated with the Balſamick body and pure ſpirit, the fiery fierce ſulphurous ſpirit is thereby ſwallowed up, and as it were hid and moderated; for in what thing ſoever the pure Balſamick body is predominant, there this dark furious ſpirit is hid or captivated; an Example whereof we have in Sugar, where when the ſweet Balſamick body is potent, there alſo this fiery ſulphurous Spirit is ſtrong, but not manifeſt; but as ſoon as this Eſſential Spirit and Balſamick body are ſeperated or deſtroyed, this dark Fiery *Brimſtonie Spirit* appears in its own form, and becomes like a Mad furious Devil in Nature, its cloathing being the *Dark-Fire*; for this Spirit hath loſt its *Sweat Water* or Friendly Life in its Seperation, which before did Qualifie its harſh Fierce Fire, it alſo looſeth its pure *Colour*, or bright native *Shine*, becauſe the Eſſential Oyl is conſumed, in that Seperation, ſo that there doth remain no true Life nor Light in it, but being ſet on Fire, its Flame

is of a *dimn Brimſtony-coleur*, which demonſtrates that the dark wrathful Properties of *Saturn* and *Mars*, and their Fierce Fires are predominant in all ſuch Liquors or Spirits.

This is further manifeſted in *Charcoal*, (as was hinted before) which is made of Wood, but in the making thereof the pure *Oyl* or ſweet Water, which is the Eſſential Life of the Wood, is ſuffocated or deſtroyed, for from that Friendly Quality, the Wood had its bright *Shine* or *Flame*, which is of a Benevolent refreſhing opperation: Now this pure Oyl or Balſamick body, the Eſſential Life and moderator of all harſh Fiery dark Fumes or Qualitys in the *Wood*, being ſuffocated or tatally deſtroyed in the making it, whereby the Original dark Sulphurous Fire becomes ſtrong and raging, giving greater and ſtronger Heat than the Fire of Wood, but its Flame is not bright, clear, and refreſhing as that of Wood, but it is of a dimn Brimſtony-colour ſending forth ſtrong fulſome Fumes and Vapours very offenſive to the pure Spirits and Health of thoſe that are near it; for having loſt its pure Spirits and Oyl of Life, in its making into *Charcoal*, there does only remain in it, the Fierce dark original Fire, an *untameable* devouring Spirit in Nature; for every Quality in Nature hath power only to kindle and awaken its likeneſs; therefore all ſuch things as have loſt their pure Spirits and Balſamick body in the Seperation or preparation, muſt needs Indanger the Health, becauſe they do awaken by Simile their own, or like Poyſonous Properties in the Body; and if it were not ſo, a little *Poyſon* taken into the Body, would not deſtroy the Life; but Poyſons taken in, do by Simile joyn or Incorporate themſelves with the Internal Poyſon or deſtructive Principal in the Body, which before laid hid, or as a Man may ſay, was moderated or Captivated by the ſweet Body and pure Spirits, even as the Fiery Spirits of Brandy are in *Sack* or *Sugar*; but ſo ſoon as the outward Poyſon that is taken in, Incorporates it ſelf with the inward Poyſon in the Body, it does ſo powerfully Strengthen and awaken it, that in a moment it overcomes the pure *Oyl of Life*, and the pure Spirits become Suffocated, and then the Natural Life is at an end, for every property in Nature (both in the Evil and alſo in the good) does with higheſt dilligence ſeek out its likeneſs, and whereſoever it findeth its *Simile*, there it joyns Forces and mightily Stireth up its own Quality; which when it happens in the Evil Nature, as it does in *Brandy*, *Rumm*, *Rack*, and other *Diſtilled Liquors*, then it endangers the Health and welfare of the Body.

Nor

Nor is it otherwiſe in all ſorts of *Food* and other Drinks, if the pure Vertue thereof be Seperated or any way deſtroyed, for then forthwith the dark Brimſtony-Spirit is ſet at Liberty, which before the Seperation, the Balſamick body and pure Spirits did Qualify and hold Captive, that it could not manniſeſt its-ſelf in its own Nature, but being Seperated from the good Properties and Friendly Principal, this dark Fiery Sulphurous Spirit, becomes of a Furious Nature and Operation, endeavouring to bring all in Subjection to it ſelf; Therefore ſuch Liquors or Spirits frequently taken, burn up the Radical moiſture and Natural Heat, and are greedy devourers of the *Sweet Oyl* in the Body, whence proceeds *General Obſtructions*, *Crude Windy humours*, *Conſumptions*, *unnatural Heats* and *Fluſhings*, *Loſs of Appetite*, *Retchings to Vomit*, and many other diſorders; And if thoſe of the *Female Sex* take to Drink ſuch Spirits, as of late years they do too frequently, the Evils are doubled unto them.

2. In all the before mentioned Spirits that have paſſed through thoſe cruel harſh Fires where the Air hath not its free Egreſs and Regreſs, the pure Spirit and ſweet Body is totally deſtroyed, which is the Root of *Motion* and *Fermentation*; therefore ſuch Spirits will not work or Ferment as all other Drinks and Liquors will even Water it ſelf; but you may put what quantity of Sugar you will to *Brandy*, *Rumm*, or any other Diſtilled Spirits, they will continue a ſtrong Fire, void of Motion or Fermentation; this doth further declare that all the good Principals and Vertues are deſtroyed by the preparation, and that there remains only a ſtrong fixed Fire, which has its uſes in Phyſick, as is mentioned before, but not otherwiſe.

3. Such Spirits being frequently Drunk do generate various Diſeaſes, according to each Mans Nature and Conſtitution, and the Climate whether hot or cold, for they do powerfully Prey upon the Natural Heat, conſuming the ſweet Oyl and pure Spirits, ſot the Balſamick body and pure Spirits of all ſuch Liquors being deſtroyed, in the preparation, they become an *Extream*, which Nature in its ſimplicity hates, and for this cauſe ſuch Liquors cannot Adminiſter any *Propper* or *Agreeable* Nouriſhment to the Body, or to the pure Spirits, it cannot give that which it hath not, it hath only power to awaken the Central Heat or Fire, which ought not to have been kindled; and this it doth by a Simpathetical opperation, for all Meats and Drinks have power in the Body to awaken and ſtrengthen their likeneſs; for this reaſon

all

all Wiſemen skilled in the Myſteries of Nature have commended Simple Meats and Drinks, becauſe moſt ſuch things are as it were equal in their parts, having no manniſeſt Quality that does predominate Violently over the other, but yet contains a ſufficient Nouriſhment for the Body, and alſo for the Spirit; For Meats and Drinks ought to be equal in their parts, the Spirit ought not to be Seperated from the Body, nor the Body from the Spirit, but both ought to be Adminiſtered together; for the Body without the Spirit is of a groſs heavy dull or dead Nature, and the Spirit without the Body is too Violent and Fiery, but the Health of Mans Body and Mind, doth chiefly conſiſt in the equallity of both; do not all Meats and Drinks wherein any Quality or Property of Nature is extream (whether it be in Vertue, or harmfulneſs) if not ſparingly taken, certainly diſcompoſe the Harmony both of the Body and mind? for every Quality begets its likeneſs, and ſo on the contrary, Concord and Harmony are maintain'd by their Likeneſſes; if there be not a Sympathetical agreement between the Stomach and the Meats and Drinks, both in Quality and Quantity, the unity and Concord of the Properties of Nature are immediately broken, whence proceeds various Diſeaſes according to the Degrees of the Diſorder.

This every one ought to underſtand, or elſe they may unadviſedly lay heavier Burdens than Nature can bear; for moſt Diſeaſes are generated through ſurpluſage of Nouriſhment. For unto weak heats there ought to be adminiſtred a proportionable Food, but ſtronger heats will admit of ſtronger Foods and greater quantity, which all perſons might know, if they would but obſerve the opperation of their own Natures; for no Health nor Harmony can be continued where the parts do diſagree amongſt themſelves. What Harmony can the moſt skilful Maſter of Muſick make, if the ſtrings of his Inſtrument be ſome too ſharp, and others too flat; even ſo it is in the Elements of the Body, and alſo in the Mind.

4. For Man is the moſt Beautiful and Perfecteſt of all Gods Creation, and his Image, called by the Antients, the leſſer world; for in him is contained the true Nature and Properties of all Elements, Numbers, Weights, and Meaſures, therefore man is both capable of, and liable to receive all Impreſſions, and to be influenced by all things he communicates with, or joyns himſelf unto, as all ſorts of Meats, Drinks, Imployments, Communications, and what ever elſe he ſuffers his will or deſires to enter into, the ſame things have power reſpectively to awaken their Similes, therefore

all

all extreams are perilous to the Health: If Men and Women were but ſenſible of the danger, and terrible Diſeaſes that are contracted by the frequent eating and drinking of thoſe things that are unequal in themſelves, as *Brandy*, *Rumm* and other Spirituous Drinks and high prepared Foods, they would not ſo eagerly deſire them. Do not all or moſt that do accuſtome themſelves to ſuch things quickly ſpoil their Healths? Nature is Simple and Innocent, and the Simplicity thereof cannot be continued, but by Sobriety and Temperance in Meats and Drinks that are Simple and harmleſs, which will not only gratify Nature, but contribute both due and moyſt Nouriſhment, far beyond all luſhions Fat, compounded Diſhes of the Richeſt Food, and Spirituous Drinks, as it appears by many hundreds of Poor People who are conſtrained by pure neceſſity, not by Wiſdome, to Live for the moſt part on Simple Food and mean Drinks, their Labour hard, Cloathing thin, open Air, cold Houſes, ſmall Fires, hard Beds, ſtanding on Earthen Floors; by all which means, they are not only preſerv'd in better Health, but alſo enabled to endure Labour with more eaſe and pleaſure, then the Intemperately Superfluous can lye a Bed or ſit by the Fire. O then how excellent are the ways of Temperance and Sobriety! they free the Body from pain, and the mind from perturbations, ſweetning all Gods Bleſſings, and giving the opportunity of time, which being well Imployed, affords many benefits both to the Body and Mind; for what advantage is it if a Man poſſeſs the whole World, if his Body be full of pain through Intemperance, which for the moſt part no leſs affecteth and indiſpoſeth the Mind.

5. *Brandy*, *Rumm* and all ſtrong *Spirituous* Drinks are far more dangerous in hot Climates and Countries then they are in cold, and do ſooner there deſtroy the Health, tho they be bad in both, except taken in a Phyſical way; I know this is contrary to the Vulgar *Notion*, but it is agreeable to Truth, Experience and reaſon; for in hot Climates the Natural Heat is not ſo ſtrong by reaſon of the forcible Influences of the Sun, which do powerfully exhale the Radical moiſture, open the pores, and too violently evaporate the Spirits by continual Sweatings, which dulls the edge of the Appetite, weakening the Digeſtive Faculty of the Stomach, whereby the Inclination to Drink is encreaſed, for which reaſon many deſire hot Spiritual Drinks, becauſe they find a preſent refreſhment, for all ſuch Drinks do powerfully awaken the Internal Spirits by Simile, and make Men quick, lively and brisk, during the

time of their Opperation, which is but for a moment, but afterwards they find themſelves heavy, dull, and indiſpoſed, and their Stomach feeble, cold, and raw, which does intice all that do accuſtome themſelves to ſuch Drinks, to take a Hair of the ſame Dogg (as their Phraſe is) and ſo they Drink more, and are continually the more weakened, for all ſuch Fiery ſtrong Drinks do not only Prey on the Natural Spirits, but alſo too violently do evaporate them. The very ſame Opperation have all ſtrong Drinks, as Wine and the like, if Temperance be wanting, but not ſo violently as the former. Therefore in hot Climates there ought to be double the Care and Temperance in Meats, Drinks and Exerciſes, as in Cold, of which the Natives of moſt hot Countrys might be our Examples; for they do for the moſt part Live very Temperately, their Drink being generally Water, or Wine allay'd with Water, their Food mean, or more Simple then ours, whereby they are better preſerv'd in Health; for the Conſtitutions of all People in hot Climates are weaker, or at leaſtwiſe not ſo able to endure great Meals of Food, and Superfluous Drinking of ſtrong Drinks, as they are in cold. For cold Countries make Men hardy, ſtrong, and able to endure Intemperance, for which cauſe it is obſerved that moſt of the *Northern* Climates are very Intemperate in Drinking and Eating, and in Hott, they are the contrary. And therefore our *Engliſh* are much Diſtemper'd and many Dye when they Travel into the *Weſt* and *Eaſt-Indies*, becauſe they take wrong meaſures, continuing the ſame diſorder and Intemperance as they did in their own Country, or rather encreaſing it, which Nature cannot bear without manifeſt prejudice.

6. It is to be noted that thoſe that do accuſtome themſelves to the frequent Drinking of the forementioned Fiery Spiritual Drinks in all the Plantations in the *Weſt-Indies*, and alſo the Common eating of Salt-Fiſh and Fleſh, which are all great *Extreams*, do thereby become very obnoxious to the dry *Belly-Ache*, or Griping of the Guts, Dropſies and the Gout, for all ſuch Food and Drink does violently ſtir up and conſume the Natural Heat and moiſture, whereby the Digeſtive Faculty of the Stomach is rendered unable to Concoct or make any perfect Seperation, either of the Food or Drink, which oppreſſes the whole Body, whence are generated *Evil Juices* that fall into the Joynts, Infeebling and Torturing them, and this is the Original of the Gout in other Complexions, theſe diſorders conſumed the airy Fleſh of the Bones, taking away their natural Strength and vigour, ſo that they Languiſh away by degrees

grees, and these you call *Consumptions*, in others for want of Heat and moisture, the excrement in the Bowels is Contracted into so hard a Substance, that it cannot pass, and there is hadly a Medicine found that will Cure it, this is that which the Learned call the *Iliacal Passion*, and the Vulgar, *The Plague in the Guts*, being one of the most Tormenting Diseases in the World. And in other Bodies the Central Heat being wasted by such unfit Meats and Drinks, so that great part of the Food turns into a Flux of Humours, both Windy and Watry, which swell the lower parts of the Body, and this is the Generation of your Dropsies; but as God is always good, and his Hand-Maid Nature an Indulgent Mother, so they have as it were chalk'd out the Means, and prescribed a Diet whereby these Diseases may be prevented, would Men but be so wise as to observe and follow it; for all hot Climates do furnish the Natives with wonderful variety and plenty of *Herbs* and *Fruits*, far exceeding cold Countries therein, both in quantity and quality; for in those hot Regions, the Sun hath greater power to prepare all such things: And if our *English* would but accustome their selves to such harmless natural simple Foods and moderate Drinks, the forementioned distempers would hardly be known.

7. It is also to be noted, and much to be pitied, that of late years many *English* Women have betaken themselves to the drinking of *Brandy* and other Spirits, and have invented the *Black-Cherry Brandy* which is in great Esteem, so that she is no body that hath not a Bottle of it stand at her Elbow, or if ever so little Qualm or disorder be on the Stomack, or perhaps meerly fancied, then away to the *Brandy Bottle*; so that when such people come to be Sick, which most of them are very subject unto, the Phisitians do not know what to Administer, they having in their Health used themselves to such high fiery drinks, that their Cordials seem like water to them: Besides, there are many fatal inconveniencies attend the Female Sex more than the Male in drinking such drinks, most of which are not so proper to be publickly mentioned in this place, and therefore I shall forbear, but some I cannot but instance in; and though perhaps some Women too much addicted to the *Delights of the Bottle*, may be offended with me for telling them the Truth, and endeavouring to wean them from the *Beloved Dram*, yet to do them good, I shall venture the Hail-shot of their Tongues, and hope they will in time grow so wise, as not to indulge a foolish sottish humour, when it tends apparently to destroy, not only their own healths, and shortning of their Lives, but likewise Intails di-

ſeaſes and deſtruction on their poor Innocent Children; for it is not only againſt the Feminine Nature to drink ſtrong Drinks, but alſo deſtructive to the Generation of Mankind; It makes them Maſculine and Robuſtick, filling them with Fury and Madneſs, and many other Indecencies, which are no leſs pernicious then ſhameful in a Woman. It alſo Diſtempers them by cauſing Fumes and Vapours to Fly into the Head, generating Wind in abundance. Therefore the Wiſe Antients did account it a Crime for Women to Drink ſtrong Drink or Wine, tho their Countrys did afford Wine in abundance; and good reaſon they had, for the whole preſervation of Mankind reſides chiefly in the Temperance and Government of the Women; if they are Intemperate, the Radix of Men is corrupted; are we not like to have very *Fine*, *Hopeful*, *Healthy Children*, when the *Mother* by exceſſive Pampering her unweildy Carcaſs, has Contracted more Diſeaſes then an *Hoſpital*? or when they are put out to ſome Drunken Nurſe, that inſtead of affording them wholſome Natural Milk, Suckles them up with the unconcocted Dreggs of that *Brandy* with which ſhe daily overcharges her filthy Stomach?

The Nature of Women will not bear Exceſs in Meats and Drinks, as Mens will, without mannifeſt danger to their Healths, and alſo to the Health of their Children; moſt Windy Diſeaſes both in Women and Children, being cauſed by their Intemperance both in quantity and quallity. They overcharging their Nature with Food containing too much Nouriſhment, and Drinks that are too ſtrong. This is chiefly obſervable amongſt wanton Citizens and the Richer ſort of People, who pay dearly for the Lickeriſhneſs of their Pallats, by the Diſeaſes that thence ariſe, they being much more Diſtempered then the ordinary Pains-taking People. I confeſs there are hardly any Women in the World ſo Intemperate and ſuch great Lovers of their Belly's as the *Engliſh*, nor is there any Nation more Subject to variety of Diſeaſes; and therefore they are afflicted with divers Diſtempers, which Women in other Countrys know nothing of. And as our Children are generally weak, puling, Rickety, and Sickly, ſo the occaſion thereof is too evident, ſince they are almoſt made Gluttons from the very Cradle; their Mothers gorging and Feeding them till they loath their Victuals, and often caſt it up again; and when they have been Cramming all day, the good Woman entertains her Goſſips with Stories, what a little Stomach her Child has, and that ſhe can get it to eat nothing, and *She wonders how it Lives*, and indeed ſo ſhe may, but for a

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quite contrary reaſon, for this oppreſſing Nature with Exceſs in Youth, is not only the cauſe of the Death of many, but in others it ſows ſuch Seeds, and lays Foundations for Diſtempers, that they can ſcarce ever out-grow them, alſo many Women out of the like Fooliſh Fondneſs give their Children ſtrong Drink which is very deſtructive to their Health.

Nor is it become unfrequent, for Women not only to Drink Brandy but alſo to *Smoak Tobacco*, which two things have a great affinity, Tobacco being an Herb of *Mars* and *Saturn*, it hath its Fiery Quality from *Mars*, and its Poyſonous fulſome attractive Nature from *Saturn*; the common uſe of it in Pipes is very Injurious to all ſorts of People, but more eſpecially to the Female Sex, except it be taken very ſparingly in a Phyſical way, for ſome watery and windy Diſeaſes, but the uſual taking of it deſtroys the Phyſical vertues and Opperation thereof; only the daily Smoaking it may be profitable to Gluttons, and thoſe that Eat and Drink to Superfluity of Rich Food and ſtrong Drink, and live Idle Lives, for ſuch want Evacuations, but Exerciſe and Temperance were much better for their Health.

Tobacco and Brandy are certainly utter Enemies to Women and alſo to their Children, for their Spirits and Balſamick Body, whence their true Life Shines, is more volatile and tender then Mens, and their natural Heat is not ſo ſtrong, for this cauſe Women cannot bear or endure any extreams, either in Meats, Drinks, or Exerciſes, without mannifeſt danger to their Healths, they being generally more Sanguine then Men, and their Central Heat weaker, therefore all kind of Inequality makes deeper Impreſſion on them, and they are ſooner moved to all kinds of Paſſions: for Women in their Radix are Compounded more of the ſweet Friendly Sanguine Nature, their dignification being chiefly from the Element of Water, but the Root of Mens Nature is from the ſtrong might of the Fire. And for the ſame cauſe Women are more Chaſt then Men, and of colder Natures, tho many Men do believe the contrary, but they are greatly miſtaken in this particular, having no true underſtanding of Nature; they have judged thus hardly of Women, becauſe many of them are ſo eaſily drawn into inconveniencies by the pretended friendſhip of Men, but I do affirm, that their being ſo eaſily overcome, is not from their unchaſt deſires, but chiefly from their Friendly Courteous effeminate Natures, being of a yielding Temper, which is eſſentially in the Root of their Lives, and when a Man has once awakened

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in them the *Love-String*, which is quickly done, he may command them as he pleaſes; now finding them comply, they imagine that of them which they find in themſelves: Not but that ſome Women are as Unchaſt as Men, but then ſuch, through the power of their depraved Free-wills and wanton Imaginations, have forced Nature out of her ſimple Innocent ways, compelling her often to do that which ſhe perfectly loaths.

The wiſe Antients underſtanding this Nature and Conſtitution of Women, and conſidering that the whole welfare and health of Mankind depended chiefly on their Temperance and diſcreet Conduct, did therefore direct them to an higher degree of Temperance, and thought it requiſite, and ſo abſolutely neceſſary, that both the drink alotted for Women in moſt Countries, was, and is to this day *pure Water*, and their Food as Innocent and Natural; they eat Fleſh ſparingly, living much on raw and boiled Herbs, Fruits and Grains, which is a moſt ſublime Diet. And by this means their Women and Children are not afflicted with ſuch a number of cruel Diſeaſes. There is no Country in the World where there Children and Young people are ſo generally ſubject to the ſmall Pox, Kings-Evil, Joint-Aches, and many Leperous and languiſhing Diſeaſes; how many of them yearly Die with Convulſions and Windy Diſtempers, which generally they receive from their Mothers? How many miſeries and aking hearts do Women endure with their Sickly Children? and what Woman is free from Vapours and Windy Diſeaſes, fainting Fits, weak Joints and Backs, their Blood corrupted, breaking out in ſmall Spots in the Fleſh of ſeveral colours, their Stomach cold, and their Natural heat not able to digeſt their Food without a Dram, *&c.* For all which Evils, there is no Remedy ſo long as our Women do continue the frequent Eating of fat groſs Fleſh (without Herbs) and other ſweet high prepared Food, and drinking ſtrong Liquors, as Brandy, *&c.* and taking Tobacco, for theſe things do continually heat the whole Body, thereby awakening the Central heat, which is very injurious to Women, for it preſently ſends fumes and vapours into the Head, and the fierce Fires with venemous Particles do penetrate the whole Body, drying up, and conſuming the pleaſant moiſt cool Airy Vapours, ſuffocating the pure Spirits, which otherwiſe would repleniſh the whole Body and ſharpen the Appetite; it alſo dulls the Senſes, and poſſeſſes the Blood with a ſharp fretting Humour, and hinders its free Circulation, cauſing the pure natural Spirits, whoſe habitation is in the Blood, to become impure, whence ariſes a general indiſpoſition over the whole Body.

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Therefore all that Love their own Health, or the good of their Children, ought to refrain ſuch hurtful Food, and learn to know, that Brandy, Tobacco, and all ſuch things, are to be taken ſparingly and no otherwiſe than as people take Phyſick.

CHAP. II.

Of Fleſh, *and its operation in the Body, and alſo on the Senſes. That the continual Eating thereof without due diſtinction of proper Times and Seaſons, does darken the Spirits, and diſtempers Nature. Likewiſe of the excellency of Herbs, Fruits, and their inward operation on the Body and Mind.*

THe eating of Fleſh was not allowed or practiſed in the firſt and purer Ages, when Men gave themſelves to the Study of Wiſdom, *viz.* To the knowledge of themſelves, and were partakers of Gods ſecrets in Divine and Humane things, and injoy'd Health and long Life drawn out to the Age of many hundred years. For thus the Holy Scripture tells us, *Gen.* 1. *The Lord ſaid, behold! I have given to you every Herb bearing Seed, which is upon the face of all the Earth, and every Tree in which is the fruit of a Tree yielding Seed, to you it ſhall be for Meat.* And in another place it is ſaid, *Fleſh with the Blood thereof, you ſhall not eat.* It is not ſaid, That the Lord made all Creatures for Man to Eat, as I have heard many affirm, but he made them for his *own Glory* and eternal Honour, and for the manifeſtation of his Wonders, and that Men ſhould have *Dominion* over all Creatures and created things, which Man hath loſt by ſuffering his deſires and imaginations to enter into the *Beſtial nature*, which do by degrees captivate the Noble parts in Men. But the wiſe Antients for divers Ages of the World, did know but little of the variety of Fleſh and ſtrong Drinks, or of compounded Diſhes of 20 ſorts of things, moſt of them of diſagreeing Natures: No, their Food was ſimple and natural, eaſie to be procured without oppreſſion to themſelves or to any of Gods Creatures, as Herbs, Fruits and Grains, and pure water for drink, which things are endued with a moſt ſimple nature and operation, which neither dulleth the Head by fumes, nor ſtupifies the Senſes by ſurpluſage of nouriſhment, but being well prepared and eaten moderately, do nouriſh by way of Simile its like qualities in the Body, being of lighter digeſtion, and of a more Aiery operation than Fleſh, being alſo void of all Inclinations, Senſes, or paſſions of

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Love or Hate, whose original is more clean and nearer the unity in nature; therefore the Philosophical Ancients in former ages incouraged the eating of Herbs, Fruits and Grains, but on the contrary, made Laws against the common eating of Flesh without distinction. The great and most illuminated Prophet *Moses* did not admit the Children of *Israel* to eat any Flesh during their forty years March through the Wilderness: 'Tis true, when the people did Murmur, the Lord being provoked, gave them Flesh in his Wrath, and afterwards when they were admitted to eat Flesh, it was with such distinctions, and with so many circumstances as could not be performed but by abundance of labour and trouble, and other inconveniencies, by which Laws and observations many of Gods Creatures became of little or no use in the Creation, as Swine and the like, if indeed they had onely been made for Men to eat. But the Lord never commanded his People in any Age to abstain from any thing, but it was always for their preservation; for Abstinence, Cleanness, and Sobriety in Meats, Drinks, Exercises, and Communications, do work wonderful Effects, and have a sympathetical operation both on the Body and Senses, rendring the observers thereof Healthful, with brisk powerful Spirits, watchful, prudent, of good forecast, able to give Council, and for matters of Learning, they do easily grow to an excellency in the knowledge of themselves, and in all other things whereunto they do apply themselves. And as for Prayers, Meditations and Contemplations, they do perform them with great Facility, Pleasure and Spiritual delight, being always fresh in their minds, and free from Diseases in their Bodies.

By this way of Sobriety, Cleanness and Temperance many of the Antients became admirable both in Divine and humane Wisdome; 'tis well known how Scrupulously the *Pythagoreans* (one of the most Learned and Mysterious of all the Sects of Gentile Philosophers) abstained from Flesh. The Divine Writer and great Prophet *Moses*, testifies that God made Man in his own Image; and that he should have Dominion over all things or Creatures, not that he should eat all things, or hurt himself by devouring them, nor suffer his desires to enter into them, nor theirs into him, for Man is a Prince in this World, and in him is contained the true Nature of all the Inferiour Creatures; for if it were not so, he could not be their Prince, nor be sustained by them. And tho Man was made greater then any other Creature that is visible, and to be Lord over all, yet nevetheless he having a Simile with the

the Nature of all things, is thereby rendered capable to be wrought on by every inferior thing he ſhall ſuffer his deſires to enter into, and by degrees he is liable to become captivated unto that thing, be it either Good or Evil; for every like (as I told you before) works on and awakens its likeneſs; This was the reaſon why *Moſes* commanded that uncleaſt Beaſts ſhould not be eaten, that the human Nature might not mix or incorporate in its ſelf the Beaſtial qualities; for every individual Man has eſſentially in him the true Natures and Eſſences of all the Beaſts of the Field, and Fiſhes of the Sea, as alſo of all Herbs and Fruits, Stones and Minerals, and whatſoever elſe can be thought of; for if this were not ſo, then Man would not be ſubject to be wrought on by all, neither would the various ſorts of Food agree with him or nouriſh him.

The wiſe Antients underſtanding this, and that every thing had power to attract unto it ſelf ſuch matter out of all things, as is capable to nouriſh its own Body, therefore in thoſe days the eating of Fleſh was not in ſuch Reputation as of late years it hath been; eſpecially as it is in *England*, who do make it their chief Food; All Vegetables and Fruits being in themſelves of a clean Simple Nature and Opperation, which being well prepared and temperately eaten, have onely power to waken their Similes in the Body and Senſes as aforeſaid. But on the contrary, all Beaſts, eſpecially unclean Beaſts, are endued with all kind of Beaſtial Paſſions, as Anger, Revenge, Covetuouſneſs, Love and Hate, which diſpoſitions and Paſſions of the Fleſh, but eſpecially the Blood, doth retain after ſuch Animals are Killed; and for that reaſon it was, that the Blood of all ſorts of Beaſts was ſo ſtrictly forbidden, for the Eſſential Spirits dwell in the Blood, and in the Blood and Spirits lye hid all the diſpoſitions and Inclinations the Creature was endued withal, and therefore all ſorts of Fleſh that were permitted to be eaten were to be well Purged from the Blood. And alſo this ſame Blood was either to be conſumed by Fire, or an hole made in the Earth and the Blood caſt into it and covered, that the wrathful Spirits and Vapours thereof might not defile the Air, which is continually Breathed into our Bodies; for when any Creature is Killed, the great pain and Agony they endure does ſo powerfully awaken the Center of the wrathful Fire, and alſo the Internal Poyſons which are the Root of every Life, that the ſaid Fierce Poyſonous Spirits ſeize the Blood on their right Fountain of preſervation, ſo that the Blood does not only contain all the natural diſpoſitions, paſſions and Inclinations, but alſo the awakened Poy-

ſons and irritated Spirits which were violently ſtirred up by Deaths ſtroke. For when the natural Life is in danger (the continuation of which is ſo ſweet unto all Creatures, and they do ſo unwillingly part with it, eſpecially when the Creature is in perfect Health and Strength) what a ſtrange fear and dread muſt needs attend the Creature in this condition? and how ſtrongly and violently are all the Centers and Powers of nature ſtirred up? and then are awakened the revengeful Spirits, which do contain the Blood, for that is their Habitation, which in this Agonous condition does often ſpread it ſelf through the whole Body, and makes the Fleſh look red, but this is generally drawn back again by the drawing away of the Blood where the wound is made. Now if this Blood be expoſed to the open Air, theſe fiery dark wrathful Spirits do by degrees evaporate, and incorporate themſelves with the Air, and ſo defiles it, and renders it pernicious.

The very ſame is to be underſtood in all other Uncleanneſſes, and theſe are the cheif Reaſons why the Prophet *Moſes* commanded the Blood either to be *Burnt on the Altar*, or *Buried in the Earth*, tho there doth remain ſomewhat more to be ſaid why he commanded the Blood to be conſumed on the Altar by Fire, which I ſhall forbear, and ſpeak of it in its proper place; for thoſe fiery wrathful Spirits that do evaporate themſelves into the Air, being continually breathed into the body by ſuch people as do communicate near ſuch places, as Slaughter-houſes, and the like, and more eſpecially thoſe that are of killing Imployments, thoſe awakened wratchful Spirits do enter them, and powerfully incorporate themſelves with their Similes; for this cauſe all Butchers and others, that do uſe ſuch Trades, are more fierce and cruel, ſooner moved to wrath than others; killing is as eaſie and familiar to them as Plowing the Land is to the Husbandman; and in a word, they are far more inclined to violence than men of other Imployments are.

The ſame is to be underſtood in all other Trades, and alſo in Communications, as thoſe that are brought up and have their converſations amongſt Horſes, are not moſt of them Robuſtick, Proud, Bold and Surly, like the Creatures they communicate with; the ſame is likewiſe to be underſtood in many other other hard working rough Trades and Imployments; are not moſt of them raſh, headſtrong, ſcarce endued with common Humanity. There is nothing ſo good, or ſo bad, but Man is capable of being captivated to it; from this Ground it is that weak Inclinations, that a Man in himſelf is hardly ſenſible of, may either by Imployments or Communi-

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cations be made ſtrong, which is one Reaſon why Mens Inclinations and their Love and Hate alters and changes, according to time, place, buſineſs, and communication, as ſome Men have declared, that they did not fear being overcome with Drink, Women, or the like Evils, becauſe at that time they found no Inclinations to ſuch things, nevertheleſs, time, opportunity, communications, and other circumſtances concurring, many of them have been overcome by thoſe Vices they ſo little ſtood in fear of, though alſo Aſtrologick Configurations and Influences have a ſhare in altering and changing Mens inclinations, and more eſpecially when other cauſes concur: For this cauſe the moſt prudent in all Ages have adviſed all Men to avoid evil occaſions, and the Apoſtle *Paul* ſaith, *That Evil Communication corrupts good Manners*, the truth of which no Man will or can deny. Now if Imployments, Communications, Labours, Words, and all kind of outward buſineſs, have ſo great power of changing and altering Diſpoſitions and Inclinations, increaſing them, and the contrary, how can we imagine but Meats and Drinks received into the Body, will have the ſame or greater power and operation, as thoſe that feed much on unclean Fleſh, as on *Swine*, and that have their converſation amongſt Animals, are not many of them much like thoſe Creatures, of ſottiſh, dull, heavy, ſordid diſpoſitions, yet ſubtle and cunning in a Beaſtial way? And on the contrary, thoſe that drink Wine, and feed on the higheſt food, have not they Spirits accordingly? alſo thoſe whoſe Converſation is amongſt Men, as Citizens and Merchants; have they not higher and greater Spirits, being more tractable and humane, fair and ingenious in all their dealings and converſations: For all things have a ſympathetical operation, whether it be Imployments, Meats, Drinks, or Communications, every thing does ſecretly awaken its like property, which do often captivate the ſpirit of a Man before he is ſenſible of it, being ignorant of the nature and ſympathetical operation all things have with his own Nature. 'Tis true, moſt Men believe that evil Company corrupts manners, and will acknowledge that ſome ſorts of Imployments do by degrees diſpoſe people to Inhumanity, Violence and Cruelty; but if you tell them there is the ſame poſſibility and greater in Meats, to vary not onely Mens bodies, but alſo their Inclinations and Minds, they ſhall Laugh at it as a ridiculous Dream, though in truth it is a moſt certain Truth, and daily experience (if we would but hear her Voice) bears witneſs unto it. Why did *Moſes* prohibit his people the eating of Swines fleſh, ſeeing Swine are not

ſerviceable unto mankind any other way, but by being killed and eaten; and beſides, a Swine is a Creature, that being well ordered, becomes as wholeſome Nouriſhment, as ſome other Animals that are counted clean, though there is ſomewhat to be ſaid againſt the groſſneſs of that ſort of Fleſh; But the cheif thing the Spirit of God in that great Prophet reguarded, was, no doubt, the Spirit of that creature whoſe original and predominant quality ſtands in the dark wrath of Nature, which is manifeſted by their ſhapes, cries, and tones, which Spirit the human nature ought not to joyn it ſelf unto, leſt it partake of its Nature. Every thing having power to joyn it ſelf with its likeneſs, and to ſtrengthen its own property. Doth not Wine and ſtrong drink precipitate men into Fury and Madneſs by ſimile; that is, the Spirits in Wine do incorporate themſelves with the natural Spirits, and violently awaken them, making them burn too fierce, which ſets nature into a Rage, awakening the central Spirits till all parts of the body burn like fire till the Oyl be conſumed, and nature begins to languiſh, becoming dull, heavy, and ſtupid. The very ſame operation have all food in the Body, and on the Spirits and Senſes, but more ſlowly and hidden; for great Meals of Food makes dull when firſt eaten, for all the time Nature is a digeſting, and making ſeperation, (which is 4, 5, or 6 hours a doing) and then Nature begins to be brisk and lightſome; for what the Stomach and natural heat do perform, as to Fermentation and Seperation with the Food, is done to Natures hand by Art in all ſorts of ſtrong drinks, therefore all ſuch fermented ſtrong drinks have a preſent operation, but let drink be ever ſo ſtrong, if it have not paſſed through Fermentation and Seperation, it will lie heavy on the Stomach, and ſend dark and dulling fumes into the Head if a quantity be drunk: Therefore great Meals of ſtrong rich food do endanger the Health more than proportionable drinking of ſtrong drinks, eſpecially in hot Countries, and in Summer time in colder Climates. That diſpoſitions and inolinations are chang'd and altered by Food, may further appear in all or moſt unclean creatures, are they not made much fiercer if raw Fleſh and Blood be given them, their wrathful unclean Nature being thereby enraged and made ſtronger? And is not the very fleſh of thoſe Creatures men feed on, altered either for the better or worſe, according to the nature of their Food; what a vaſt difference ſhall there be as to the goodneſs or badneſs, wholſomneſs or unwholſomneſs of the Milk of the very ſame Cow, when ſhe feeds upon freſh delicate Graſs, Herbs, and Flowers, and when ſhe is

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kept on courſe Brewers grains or the like? The Elements of Mans body and natural ſpirits are compounded of the ſame matter as other Creatures are, and in reſpects ſubject to the ſame or like alterations; only the Holy Light and Grace of God, which enlightneth every man that cometh into the World, if obeyed, is ſufficient to ſubdue moſt natural Inclinations, and to keep them within the bounds of Temperance; indeed this gift is the only power by which a man may overcome the Evil and deny himſelf.

2. *Fleſh* is not ſo clean a Food as Herbs, Seeds and Fruits, for all ſorts of Animals are Subject to various Paſſions, but on the contrary all or moſt Vegetables have a more Simple and Innocent Original, therefore their Opperation on the Body and Senſes is as Simple having no power to awaken any property in the Body but what is like themſelves. Furthermore we ſee that no Creatures that are clean will eat Fleſh, except they be taught it, and brought to it by degrees; on the other ſide, all ſuch Animals as naturally will eat Fleſh, are by all means counted unclean, as Dogs, Cats, Bears, Wolves, Foxes and many others both in the Sea and Land, and moſt Men will avoid the eating of ſuch Creatures, as being unclean in the Root of their Natures. Therefore they deſire ſuch Food as hath affinity with them, for every Creature rejoyceth in its likeneſs. The Prophet *Moſes* well underſtood this when he commanded that unclean Creatures and Blood ſhould not be eaten, becauſe the Blood (as is mentioned before) doth not only contain the Spirits, but the very Humour, Diſpoſitions and Inclinations of the Creature, therefore it was to be Killed and dreſſed after ſuch a manner by which the Blood and Superfluous matter was extinguiſhed, and if Fleſh ſhould now be prepared after their way, we ſhould not account it to have half the Vertue as it hath in our way of preparation. Indeed the way of Killing and preparing of Fleſh and Fiſh, that the Law-giver preſcribed to his People, was to cleanſe the Fleſh from all Blood in which ſtand the Spirits, and all the diſpoſitions and Inclinations of the Creature lye hid. By this means the Uniting of the Beſtial Nature with the humane was in a great meaſure prevented; and for no other reaſon all unclean Beaſts, Fouls and Fiſhes were ſo ſeverely forbidden. All Created things have but only Ground and Original. Every particular Creature contains the true Nature and properties of the whole, only the Qualities are in ſeveral degrees, one having one Quality ſtrong, and another the Center. For in every Creature one of the forms or properties

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do carry the upward Dominion,and the other Quallities lye as it were hid, but ſome times do manifeſt themſelves, but that property which is weakeſt may be awakened and made ſtrong by its *Simile*, as often comes to paſs.

From this very Ground proceeds all Sympathy and Antipathy, concord and diſcord in this World. For all thoſe whoſe predominate qualities ſtand neareſt and have affinity each to other, ſuch are Friendly one to another, but thoſe whoſe predominate Properties have Antipathy each to other, ſuch ſlight one another, and if the Grace and Holy Light of God do not reſtrain them, they are very apt to Speak Evil and Backbite one another. The ſame is to be underſtood in the Divine Principal of Gods Love, thoſe that through the Bleſſing and Favour of the Lord, have obtained the holy Gifts of the Spirit, be it more or leſs,all ſuch People have affinity and bear good will each to other; except the falſe Prophet Opinion gets in amongſt them, which is a Ravening Woolf? every thing rejoyceth in its likeneſs, and the contrary in its Death, therefore it is highly convenient, for every Man to conſider the variety and the poſſibility of his own Nature, and that in himſelf is contained the true Nature of every thing in the Viſible and Inviſible World, and that he bears a Simile with all things, and is both capable and liable to be drawn either to Vice or Vertue by every thing he joyns himſelf to, whether Meats, Drinks, Communications, or whatever elſe a Man ſuffers his will or deſires to run out after or enter into, the ſame thing hath power to awaken its likeneſs, and for this cauſe all the Wiſemen and Prophets have adviſed to cleanneſs and ſobriety, and to the reading of good Mens Books, which do ſtirr up the good Faculties in the Soul, for all Books do bear the Image and Spirits of him that Wrote them, and ſo by ſimile do awaken the like Spirit and deſire; and ſo on the contrary, if young or old give themſelves to the reading of Plays or Books of Romances, they will powerfully awaken by ſimile the vain wanton Nature, which before lay as it were hid, Therefore it was ſaid in the Revelations, *Come out from amongſt them, and be ye ſeperated, leſt you partake of their Evils.*

3. The Reaſon why moſt people love and ſo much deſire Fleſh more than either Herbs, Fruits or Grains, is not becauſe it doth afford either better Nouriſhment, or is pleaſanter to the Pallate or Stomach, but it chiefly is becauſe Man is departed in his Mind and deſires from the Innocent ways of God and Nature, and through his Free-will hath awakened the dark wrathful powers in himſelf, which

which have more Affinity with the Beſtial Nature, than with Herbs or Fruits: For the Beaſts are endued with the very ſame Paſſions in all reſpects as Men, if it had not been ſo, the Commandment had not been ſo ſtrict againſt eating of Fleſh, for the Radix of Beaſts and Men have a greater Affinity, and the more ignorant and ſottiſh people are, the more they deſire to eat Fleſh, and the more Fleſh they eat, the more Sottiſh, Ignorant, and Bruitiſh they become. Alſo, the more the dark poyſonous wrath of God and Nature is ſtirred up, and the more it does predominate in Man, the more doth Man deſire Food that hath a proportionable Nature. From this very ground it is that ſome ſorts of Creatures eſteem'd Unclean, (whoſe predominent quality ſtands in the wrath of Nature) do ſo much deſire unclean Food, becauſe it hath unity with their Natures; the very ſame is to be underſtood of thoſe Creatures which we call clean, they do as much on the contrary deſire clean Food, *viz.* Fruits and Herbs, becauſe ſuch things have the neareſt Affinity with their Natures; and if Men had not departed from the Innocent ways of God and Nature, and ſuffer their Wills to enter into the Wrath and Beaſtial Nature, they would not ſo much deſire Fleſh; for Fleſh cannot be eaten without violence done to Nature, for the Lives of all Beaſts are as ſweet to them, and they as much deſire to continue them as Men do, and as unwillingly part with them. And the Groanings of theſe Creatures that ſuffer Oppreſſion and Pain, do awaken the Wrath in them that do it, which is a certain Retaliation or Reward; for all kind of Cruelty does ſtir up and awaken the Wrath of God in Nature. And ſo on the contrary, all Love and Concord does powerfully beget its likeneſs.

Doth not every evil word, which does proceed and is formed from the *Principal of Wrath* and Paſſion, carry the Power of its principal with it, and awaken its Simile in thoſe to whom ſuch words are directed? on the contrary, do not ſoft and pleaſant words pacifie wrath by awakening their Simile? every principal and property in Nature muſt have its own Food, or elſe it looſeth its power and Strength. Mens coveting to eat ſo much Fleſh is too plain a Sign, that they are departed from that Innocent and Simple Life for which they were made, and entred into the contrary; for if the wrath of God in Nature were not awakened beyond its proper degree, and did not predominate over the Simple Innocent Life, then People would no more deſire Fleſh then our holy Anceſtors in the firſt Ages of the World. It is a token we are in Egypt, when we hanker ſo much after the Fleſh-pots. As long as men

men were partakers of and followers of the true knowledge of Gods works, and lived in the Simple path of Nature, which led to Health and long Life, Herbs and Fruits were in as great esteem as Flesh is now; It was a shame in former Ages for a Man to be seen to buy Flesh, or to have carried it openly in the Streets of Cities, but now the best Citizens count it the contrary, and make nothing to go openly to the Flesh-Markets in their Plush Coats, and load a Porter two or three times a Week, with the Spoils of their Slaughtered Fellow-Creatures; and if a Man comes to their Houses after Dinner, there he may behold a very unpleasant sight, *viz.* Greasy-Platters, Bloody-Bones, and pieces of Fat Flesh lye up and down the Kitchin, thereby rendered next door to a Slaughter House. And this Trade is drove every day in the Week, but more especially on the day they call their Sabbath, tho in truth they do not make it so, but rather a day of Feasting, a day wherein they Bury the dead Bodies of Slaughtered Beasts, and a day on which our *English* Belly-Slaves and Gluttons make their Servants do more work then any other day of the Week, as to dressing of Food. A day likewise whereon most People Cloath themselves in all their bravery, and the Women go to Church to take notice who has the Finest Cloaths and the newest Fashions, *&c.* but why do I blame the Women, the Men have been the occasion of all this and much more.

If those of each Sex did hearken to the Voice of God and Nature, they would forsake such sinful Vanities, and not thus seek *Death in the Error of their Lives*; I have drawn the Curtain, and given them a brief view of Natures *School*, wherein the *Sons of Wisdom* learn to obey her Dictates, and by their prudent Conduct and Temperance, avoid those many torturing diseases of Body, and distracting perturbations of Mind, to which the rest of the world necessarily enslave themselves by their perverse Folly. What I have delivered, is the very Doctrine of Nature, approved by Religion, justified by Reason, and confirmed by Experience; Those that wilfully slight so many Monitors, will scarce deserve Pity in their Misery.

FINIS.